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THE PACIFIC

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EMINENT LONDON PREACHER DECLARES THAT CHRIST'S PRAYER ON THE CROSS WAS NOT ANSWERED.

It is exceedingly startling even in these times of startling utterances and occurrences to find the Rev. Dr. Forsyth, one of the leading English Nonconformists, declaring that the prayer on the Cross, "Father, forgive them, for they know not what they do," was not answered; and that Christ did not forgive his enemies. We have not seen Dr. Forsyth's new book on **"The Christian Ethic of War,"** but The Expository Times, a reliable London monthly, affords considerable information concerning it.

Several times in his book Dr. Forsyth refers to the terrible occurrences in the year 70 A. D., at the time of the destruction of Jerusalem, and asserts that these things were God's judgment on the Jews for the Cross of Christ.

Dr. Forsyth argues that Jesus did not reject the help of the Father's legion of angels; that when the time came for the judgment of God on Jerushalem, "he summoned the legions it did not suit him to ask for to avert the Cross."

We are startled further when we find Dr. Forsyth arguing that the love of enemies which Christ taught was to his own followers as followers, and not to rulers and magistrates.

In support of substantially this statement by the Expository Times his words are quoted as follows: "Love has its place rather within the Church than between societies like nation and nation."

The idea as it is interpreted to us by The Expository Times is: "What rules between societies like nation and nation is not love, but righteousness."

Lest this may seem too startling Dr. Forsyth, in another place, expresses himself in this way: "It is not at last a question of love between men over against righteousness between men, but of the love and righteousness between holy God and evil man; between love as communion where it meets love and love as saving judgment where it does not. It is the difference between a mystic communion of love and a righteous kingdom of love. It is a question of the application and exercise of God's love; which exercise is one thing without a Church of the regenerate, and another thing as righteous discipline and judgment-grace towards a yet unregenerate world. The salvation of God is, to those who are but in a relation of law, righteousness; but to those who are joined in gospel it is love. In the one it is law, judgment, war; to the others joy and peace in the Holy Ghost. But always love and always holy at any cost to life or limb."

Dr. Forsyth's book was written in defense of war, and it is said that he uses language as to those who think they should not go to war which no military representative or any tribunal need ever hope to surpass. And repeatedly he challenges any interpretation of the Sermon on the Mount before it is linked with the Cross and that with the destruction of Jerusalem.

It is not easy to determine just what The Expository Times thinks of the argument. Here is one remark: "The Sermon on the Mount says 'Resist not evil'; but what does the Cross say? We did think that the Cross said the same, if it said anything at all. Dr. Forsyth will not allow us to think so any more."

This can scarcely be taken as ironical. The war has turned thought in Great Britain largely the way Dr. Forsyth seeks to lead it. Not long ago The Pacific indicated with what relish the Rev. Dr. J. D. Jones, another eminent Nonconformist, was reading the Imprecatory Psalms; and many other things have been given showing how "the Prince of Peace" was being interpreted very differently from what he had been for some time. When a people plunge into war much that has been long cherished has to go and all that remains has to be recast.

A FIGHT TO THE FINISH.

Some Thoughts on What It Means to the World.

There is scarcely a vestige of hope for any negotiations for peace between the warring nations of Europe in the near future; and the most terrible slaughter of the war probably will be going on soon. The Allies are declaring that they are now in shape to make this the decisive year of the war.

From the British headquarters in France came the following on February the 16th:

"Artillery is looked upon as the deciding factor in the coming battle, and upon artillery the British have been concentrating their energy. The constant thundering of the British guns all through the long, dark winter has had a deeper meaning than a casual scattering of death and destruction. It has meant the careful training of officers and men in all the modern arts of gunnery, from the delicate timing and placing of protective curtains of fire just in front of advancing infantry to the most skillful co-operation of airplanes and guns in the hurling of long-distance shells against selected targets far behind the German lines. There is a grim realization of the fact that it will be a tedious work trying to blast the Germans out of their main lines of defense, but British and French commanders alike are confident in their predictions that they will eventually force the fighting into the open."

Grim determination characterizes both sides alike. All things indicate that it will be a fight to the finish. The Allies declare, to a finish of the Germans. But the most careful students of the war, on the outside, are of opinion that it means practically the finish of at least three of the belligerents—England and France as well as Germany. Dr. David Starr Jordan says of the Allies: "If they fight on long enough they will win in some fashion, but at the cost of their own ruin and that of Europe."

The thoughts of many have turned again and again of late to that vision of Tolstoi which The Pacific published two weeks ago for the second time. But is there such a thing as prevision? According to the Bible, or according to the interpretation of it for centuries, there was such a thing in olden times. But not now, say some. All that served its purpose and is no more. But if in olden times, why not now? We challenge any one to show good reason why not!

However, this is not to say that The Pacific accepts what has been called Tolstoi's Vision. At least we do not accept it as vision or prevision. Before doing that we should have to be furnished with more information concerning it—even though we believed that such things as are related in the Bible as occurring in ancient times were possible today.

But all this aside; contemplate the reasonableness of that which has been set forth as Tolstoi's Vision! Think of it simply as something flowing out from the depths of his being because of the long and profound consideration given by him to world conditions, and with a heart saturated with the idea of brotherhood. Great truths come sometimes to the world that way.

Many people in he United Kingdom feared when they entered the war that the result might be to so weaken Great Britain, France, and Germany, that Russia would become the dominant power; or Russia and Japan. The Tolstoi Vision had it that, though the Man of the North would hold sway for a period after 1916, about 1925 a Mongolian Slav would become supreme and inaugurate an ethical reign. All intelligent persons know that that ethical reign is sure to come. Else the prayer Christ taught his disciples to pray, "Thy Kingdom come, thy will be done on earth as it is in heaven," was something idle and useless. And deeply implanted in mankind is the belief that the world is ever moving on toward it. We do not doubt that life on the basis of self-interest, selfishness, is some time to become a thing of the past; and in view of all that has transpired in Europe since this war began, and in view of what all well-informed persons can now foresee, he would be a very foolish man who would stand up and assert that there is not a great deal of reasonableness in Tolstoi's reported vision—and that through the cataclysm of war, a cataclysm yet far from the height of its frightfulness, there would not be inaugurated over all the earth a reign of brotherhood.

But it is all nonsense, exclaims some one, to entertain for an instant that the lead would be taken by a Mongolian Slav. But stranger things than that have happened in the history of the world. "Can any good thing come out of Nazareth? was once the question. Students of the different races tell us that there is more brotherhood in the blood of the Orientals than in that of any other people.

The Pacific has always taken the position that the second coming of Christ, for which some persons argue on the Scripture basis, would be only in spirit; but there is no reason to conclude that that spiritual coming might not at certain times be decisively marked, and preceded by great cataclysms among mankind.

Professor Godet, the great exegete, who believed in some kind of outward manifestation of the Divine, wrote in 1887 in a discussion of the Second Advent in the British Weekly: "The **Parousia**, which takes place between the present state of the world and the Millenium of Paul and of the Apocalypse, ought not to be regarded as a thing that will last. It is a purely transient event, a momentary disturbance of the world as it lies intoxicated with carnal things, a touch of red-hot iron that sends a thrill through the diseased frame. Then all will go on as it was before; only the mind of humanity will have been transformed by this divine manifestation. Not, indeed, that an outward apparition of the divine can of itself sanctify the heart; but when the way has been prepared for it by such terrible experiences as those which will precede it, then it may have a decisive effect. Proof of this may be seen in the effect made upon the mind of Paul by the appearance of the Lord on the road to Damascus. Then will begin what is called in the Revelation the reign of a thousand years. This reign will be the great period of Christian civilization, a demonstration of the happiness which humanity might have enjoyed on earth if only it had yielded earlier to the sway of Christ. It will be a splendid witness to the goodness and wisdom of God, as well as to the long folly of man. It will be what St. Paul, speaking in a purely spiritual sense, calls "a life from the dead" (Rom. XI. 15).

"Physical death will continue to rule even during this reign of God on the earth, as Isaiah expressly informs us (ch. XV. 20) when describing this condition of things, this crown of the earthly history of humanity. There will be no mingling here below of immortal risen ones with sinners who have still to die—an opinion which Professor Beet wrongly ascribes to millenarians. The existence of the risen saints will be passed in a higher sphere (cf. I Thess. IV. 17). The living may perhaps be able to hold more free communion with them than is possible now between the dwellers in earth and heaven. But neither in the Epistles of Paul, nor in the Revelation, is there the least indication of the visible and permanent presence of the Lord and his elect on the earth during all that period. Sin must still exist along with death, although in a less open form, and this explains the possibility of a final revolt, even after such a time of blessing."

THE WAY DEAN HENSON'S ACCEPTANCE OF THE INVITATION TO PREACH IN CITY TEMPLE IS VIEWED IN LONDON.

There is widespread approval in England of Dean Henson's acceptance of the invitation to preach in the City Temple. The Manchester Guardian says: "Among liberal-minded Churchmen, Dr. Henson's action is approved as testifying to the remarkable change which has come over denominational relations as the result of the war."

The Liverpool Daily Post says: "There will no doubt be protests against the Dean's action; but they are not likely in these days to evoke much sympathy."

The Hull Daily Mail puts it this way: "In going to preach at the City Temple Dr. Henson is doing a public duty at considerable risk, and is showing a courageous example which will have the approval of the great body of Christian men, whether they are members of the Church of England or label themselves Nonconformists."

But the Church Times, the organ of High Anglicanism, gives this thrust: "It is perhaps too much to hope that Dr. Henson may ultimately accept a call to the pastorate of the City Temple."

And a high authority on ecclesiastical law, whose name is not given, is reported by the Evening Standard as taking a grave view of the situation. And the Bishop of London would say nothing until he had consulted with his legal adviser.

The Standard forestalls action with these words: "It cannot be a bad thing for the great dignitaries of the Church to know what is the view of the average man over the mere raising of a question of this sort. . . . People look from the confines of this island to the vasty fields of France, where Churchmen and Nonconformists and men of no creed are banded together in a real crusade. . . . Is it altogether wonderful that 'the weightier matters of the law' should be regarded as more important than the tithing of mint, anise, and cummin'—in other words, that people should think little of often minute differences of doctrine and much of Christian charity? . . . Dogma, without breadth of imagination, charity, and warm humanity to correct it, can scarcely appeal to the great mass for whom Christianity is more something to practice than something to argue about."

The Christian Commonwealth expresses doubt whether any attempt to prevent Dean Henson fulfilling his engagement would succeed; and is of opinion that, if such attempt were made, the effect upon the general public would be little short of disastrous. "Few ecclesiastics realize how difficult it is for the plain person to see any reason why one servant of Jesus Christ should not proclaim the gospel from the pulpit of another servant of the same Master."

CHRONICLE AND COMMENT.

It is said that two thousand French priests have been killed in the war in Europe.

A full-blooded Sioux Indian represented De Pauw University this year at the Indiana State Oratorical Contest.

An Indiana judge has ruled that a man who becomes intoxicated in a saloon has a legal right to lie down there and sleep; and that the saloonkeeper cannot lawfully disturb the sleeper.

There are more than fifty retired Methodist ministers residing in Los Angeles. Los Angeles is sometimes spoken of as the "Saints' Rest," because of the many retired ministers of various denominations living there.

The First Presbyterian Church of Pasadena holds each Monday evening a meeting for young working people, at which the religious, social and educational elements are combined. Frequently supper is served to all.

"A dry Illinois is within the bounds of perfect reason," says the Northwestern Christian Advocate. Illinois now has fifty-eight percent of her population living under license. Michigan voted dry, with seventy-three percent living under license.

The churches of Denver report an increased attendance since the saloons were closed. The Denver Post says: "Materially and ethically the people made a stride forward in a single year that could not have been accomplished in a generation with licensed saloons."

The daily cost of carrying on the war in Europe has now reached one hundred and twenty million dollars. Great Britain's expenditures therefor are $28,950.00, The nations engaged have expended more than seventy billion dollars; Great Britain, $21,000,000,000; Germany, $14,000,000,000.

Shailer Mathews remarks: "The war has disclosed a magnificent sweep of human brotherhood." And yet there stands the fact that it was because of the lack of brotherhood that the war occurred. What the world needs is a wider brotherhood—a brotherhood that will include the brotherhood of humanity.

Norman Hapgood writes from London that it is estimated that it will take eighteen months merely to get the British army back from France to England when the war is over. But when the war is over there may not be so many to get back as are in France now. This war is not going to be over until there has been more terrible slaughter than any heretofore known.

A Peking Chinese who has held a position in the department of agriculture and commerce has given up that position to devote himself to the work of putting the Bible into every school in China and into the hands of every official. A wealthy Japanese woman, Mrs. Hiaroka, has made a five years' study of Christianity and has decided now to give her life to urging the Japanese to accept it.

St. Louis business men alarmed by the fearfully bad name the city acquired in the dry campaign last year have put an anti-saloon worker at the head of the Business Men's League, the city's representative commercial organization. Last year at a poorly attended meeting an executive committee was chosen which at the height of the dry campaign a few months later adopted a resolution lining up the league with the brewers. This year officers on the side of the anti-saloon forces were elected by 300 majority in a vote of 1600. Pretty good for what is often called "the beer capital of the United States"!

An English journalist who was with the Russians in the great retreat the latter part of the year 1915 writes of one of the occasions when the Germans fired their gas shells. One Siberian regiment of 4,000 men had seven hundred left when daylight came. Three thousand three hundred men were dead or so poisoned by the deadly fumes that the large majority never recovered. It is said that all the men had respirators, but that for some reason the officers did not order them to put them on. Showing how the Russians were slaughtered that first year of the war is the statement that one regiment of 4,000 men had in its ranks within a year 36,000 men.

Dr. Campbell Morgan's farewell sermon at Westminster Chapel, London, was on the text: "Lo, I am with you alway even unto the consummation of the age." In the course of his sermon he remarked that thirty years ago he was wont to read the Bible to some elderly ladies who could not read for themselves. With respect to this text he said to one of them, "Is not that a glorious promise?" The woman replied: "That's not a promise; that's a fact." And Dr. Morgan said in his farewell sermon: "After thinking over the subject for thirty years I am disposed to believe she was right." There was a large attendance that farewell day. Soldiers and nurses were everywhere throughout the auditorium.

The Rev. Dr. Monro Gibson of London in a recent sermon viewed the prolongation of the war in the following manner: "If we had crushed Germany immediately after the Marne it is doubtful whether we could thorougly have learned any weighty lesson....The Kingdom of God is first righteousness, then peace. That's the order. It's a great design." And continuing he said: "Already the ideal is asserting itself over the material. Self is giving way to sacrifice; competition to cooperation. Comradeship is taking the place of caste—vile caste. Party spirit is yielding to patriotism.... Strong drink is beginning to to be seen as our curse.... There is a new meaning and power in the Cross. It is the ground of hope and the inspiration of lives."

"The Church of England was so long violently antagonistic to Catholic practices that is scarcely surprising opposition is offered to its attempts to imitate them," says The Monitor. When the suggestion was made by some Anglicans that crosses and crucifixes should be set up publicly in England as they are on the Continent we foretold that such a step would provoke the hostility of other Anglicans. The adoption of the suggestion has taken the form of "war shrines." Remembrance of the dead is so natural that these "shrines" have become very popular, and many Protestants who never did so before are now praying for the eternal repose of deceased relatives and friends. But the Anglicans of the old type have not been inactive. They have been denouncing their fellow-Angli-

cans as idolators and threatening to pull down the "shrines." In some places the threats have been carried into effect. A crucifix which was placed over a 'war shrine' in Brewer street, Brighton, has been destroyed and a similar act of profanity appears to hvve been committed at St. Mary's Anglican church, Ilford, where a 'war shrine' has been erected."

RADICAL CHANGES IN FIFTH AVENUE CHURCHES, NEW YORK.

According to an item in the Boston Transcript radical changes are coming about in four Fifth Avenue churches in New York City.

"One of these is the oldest church in New York, and next to Trinity the wealthiest, and the other three are the largest parish churches in the world—largest in membership, incomes, values of property investments, and in contributions to causes beyond their own boundaries. The changes are being wrought, not by ministers and not by official boards, but by men of their respective pews. It is known that these men are among the busiest in America —heads of continental railway systems, of financial corporations which operate all over the world, professional men whose names everybody knows when they hear them.

"These men, busy to the limit, are finding time as they have not in former years to do personal Christian work in their individual churches. In common with many other churches in great cities in the East, some of these churches have been class ones—managed by the rich, and not always able o assure strangers and poor people that they were altogether welcome. Under former ministers one at least of these officially voted that it could give all the money needed, and that people not in their financial class need not bother themselves, either to attend or to pay. That day and that spirit is declared to have passed altogether. Democracy is geting in its work. Men in these churches deny that it is the war, much less that it is the proposed visit of "Billy" Sunday to New York. They insist it is Christianity at work.

"The four Fifth Avenue churches in question are the Baptist, to which the Rockefellers belong; St. Nicholas Reformed, the oldest church in New York, the second wealthiest in the world, and to which Mrs. Russell Sage and Mrs. Finley J. Shepard belong; the St. Thomas Episcopal, the costliest and perhaps the finest parish church in the world, whose vestry may readily be mistaken for a star cast of bank directors and railroad presidents; and the Fifth Avenue Presbyterian, once thought great under the Rev. John Hall, but now giving twice the money and doing ten times the work it did in Hall's day.

"The expense budget of each of these churches is $35,000 to $55,000 a year, including music, general maintenance, and salary for the chief minister of from $10,000 to $18,000 a year—these ministers being the highest salaried preachers of the Gospel in the world. The gift to foreign missions of some of the churches from $25,000 to $55,000, and the receipt by pew rents, contributions and special collections at Christmas and Easter are from $150,000 in the case of the Rockefeller church, which is lowest of the four, up to $500,000 a year in the case of the Fifth Avenue Presbyterian, which of late years has been the highest. These churches often give to others beyond their limits as much as $10 for each $1 spent in their own maintenance. The remarkable growth of these churches, in membership and in gifts, has come within the past fifteen years, and they are growing now, so reports show, more rapidly than ever before.

"The new conditions obtaining this winter are found to be the result of efforts set on foot by laymen four or five years ago. The old order is being broken up. Democracy is gaining such a foothold as few thought possible five years ago. Men are taking up personal Christian work, the reports showing the busiest of men to be regularly performing the most ordinary of tasks in scores of instances. Money is being made to accomplish more—two to ten times as much in some cases. All thought of removal because of business invasion of Fifth Avenue has been banished, so far as can be discovered. Endowments are piling up. In one case a fashionable chapel attached to a church, very beautiful but held also to be very useless, is to be razed to make room for a popular neighborhood house, with lunch clubs, gymnasium and entertainment hall. Ministers are more and more left to their pulpit work, and to preach in colleges and other cities. Parishes are developing into great working institutions, and laymen declare their usefulness to New York and the nation has but just begun."

HOW THE BIBLE GREW.

A report of the first of a series of Sunday Evening Sermons on "The Passing and the Permanent in Religion," By Albert W. Palmer, pastor of Plymouth Church, Oakland.

Where did the Bible come from? It grew out of the life history of the Hebrew people. During the thousand years in which it was being written down, the religious experience and outlook of this people also grew. Hence the divergent and sometimes contradictory teachings to be found in the Bible. It is like a palm tree—many dead branches outgrown and hanging useless by the trunk but the top ever alive and green, reaching upward toward the sky.

The Bible began, as all racial literatures begin, with primitive poetry and folk songs—like the Song of Deborah for example. Then came collections of primitive stories which had grown up about the names of heroes or to explain natural phenomena and the names of places. Then collections of laws, after being remembered in groups of five or ten (because we have ten fingers as an aid to memory) were written down in simple codes. Then came the prophets who, when silenced as preachers, found expression as writers of tracts and sermons carefully treasured by their disciples.

At this point in the growth of the Bible came the Exile and, as all exiles treasure memories of home, so these national records were loved and treasured—though as yet there was no definite and authoritative collection of scriptures.

The reading of the Law by Ezra to the reconstituted Jewish community after the Exile was the beginning of a process of crystalization which resulted in our definite canon. By 400 B. C., "The Law," which contained the first five books of our Bible, and which was attributed to Moses, was accepted as authoritative scripture. It was related to Moses somewhat as a modern dictionary is related to Noah Webster!

A hundred years later a second, though less sacred, collection of books known as "The Prophets" had attained general acceptance. It included all of our prophets, except Jonah, and also the books which we call historical from Joshua to II Kings, except Ruth. When Jesus speaks of "The Law and the Prophets" he means these two collections of sacred writings.

A third collection next took form but not until the

Great Synagogue of Jamnia, 100 A. D., was it finally decided which books should find a permanent place in it. This collection, called "The Holy Writings;" contained all the rest of our Old Testament.

But the process did not stop here! Yet other books were written in Greek and widely accepted by Greek-speaking Jews. These we know as "The Apocrypha." And there also grew up collections of stories and interpretations by great Rabbis which we know today as "The Talmud." The Talmud never got into the Christian Bible but the Apocrypha did get into the Roman Catholic Bible and is there today.

The New Testament also grew. The first books to be written were the Epistles of Paul. He never suspected when writing them that they would one day become authoritative scripture. He wrote out of the need of the hour to help his struggling churches. But the churches cherished them, and exchanged copies and a collection of them was thus preserved. Then came the gospels, based on fragmentary oral and written memoirs preserved by people who had known Jesus. Then came other books written or supposed to be written by the apostles. For a long time it was uncertain just which books should be admitted. The Greek Church rejected Revelation, others objected to Hebrews and II Peter. Luther regarded James as a "right strawy epistle." But finally the collection was closed as we have it today, though some things like "The Shepherd of Hermas" and "Epistle of Clement", which many modern scholars wish might have been included, were left out.

He who comes to know this history also comes inevitably to recognize that the Bible is not a magic and infallible book dropped down out of heaven miraculously, but an intensely human record of the religious life and development of a spiritually gifted people. Like a faithful honest record it shows, as in the story of Jepthah's human Sacrifice, the depths up out of which they came, as well as the heights to which they climbed.

And in the deepest sense the Bible never ceases to grow. One collection of books may close but a new one is begun because religion still lives on. The lives of saints and missionaries, the Te Deum and the Imitation of Christ, Pilgrim's Progress, In Memoriam, Rabbi Ben Ezra, our modern hymn books and the Book of Common Prayer, all represent a new and living Bible growing up out of the religious life of modern men and women.

If you could destroy all the Bible of the past and blot out its memory from the inheritance of the race, humanity would set to work and create a new Bible out of the religious experience of today!

RAYMOND ROBINS AT CLAREMONT AND POMONA COLLEGE.

The very fine notice of Raymond Robins and his work elsewhere in the number of the Pacific just at hand, makes it in order to tell the story of his visit to Claremont and his work in Pomona College.

It is safe to say that no recent visitor has gripped the student life here as Raymond Robins did in his three days' visit last week. His first address Friday morning at Chapel, upon the challenge—"The next thirty years will be the most important of the next one thousand," commanded instant and intense attention. The world change now being made from the individualistic conception of the Gospel to that of a social Gospel, is the most significant event of the centuries. One of our leading professors said of this address—"It was the most remarkable I ever heard." That evening he spoke upon "College Men and Community Leadership," in which he told the story of the redemption of the 17th Ward of Chicago, and claimed his student auditors for lives of like service in every place where their homes should be.

All through every address gleamed his unquestioned allegiance to Jesus Christ as Lord and Master; his absolute faith in prayer, and his loyalty to God's Word and its teachings. His address to 'Women Only' on Saturday morning was another master appeal of intense interest, and the testimony was unanimous as to its power and influence. Saturday evening he discussed the problems of "Capital and Labor" in a most wonderful way. Each of his evening addresses was to 'Men Only,' and each was followed by a most illuminating Round Table of question and answer. Such methods of evangelism no one had before experienced, and the query was on many lips as to where he would bring up. But in his strong faith, his unswerving loyalty to Jesus Christ as Lord and Master, his manifest belief in and practice of prayer, and in his virile personality he was surely laying the basis of his powerful appeal on Sunday p. m., again to 'Men Only.' It was the planned climax of his course of addresses, and splendidly reached its goal in the large response of the student body to the claims of Jesus Christ. His cards for signing read:

"Grateful for the deeper revelation I have received of the power and meaning of the Gospel of Jesus Christ, and believing that Christian living is the only way for the complete redemption of the individual and social life, and desiring to do God's will and to have his power in my personal experience and life work—

I hereby make decision to seek a daily life of victory and fellowship in service with Jesus Christ as Savior and Lord."

The general response made by the students in signing, and the marked interest and the spirit shown during and after these meetings has been most satisfactory. Sunday evening he gave his closing address to an audience of 1000 persons crowding the Claremont Church. It was a telling appeal for the living of a greater Christian Life. These have indeed been days of privilege and results. A young man said to his mother "I do not think Mr. Robins has a great deal of theology, but he has a lot of religion." It well describes the man and his work. His Christianity, like his life, is dynamic.

Other Events At Claremont.

Another notable recent event in Claremont has been the home-coming of our Professor Brackett from six months of service on the Belgian Relief Commission, where he rendered such fine service that they petitioned for his continuance.

The Professor has spoken several times in the College and community upon the situation in Belgium but always under a restraint that was manifest. The Germans require a pledge of silence upon many things from all who come out of their lines. But his pictures of destitution and need are appealing and pathetic. As usual Claremont is rising to the call, and a campign is now on to raise money for the further relief of the 1,250,000 orphans of Belgium. Prof. Brackett assures us that $12 will provide an orphan with an imperatively needed additional meal for a year, and Claremont will render this help to a large group of them.

This philanthropy does reach those for whom it is given, the Professor assures us. Germany's pledge to this end is absolute and unbroken.

Mr. Hugh Gibson, a former student of Pomona College and now Secretary of the American Legation at the English Court, has also been a recent visitor to Claremont, coming to call upon Prof. Brackett. He was most invaluable in the organization of the Belgian Relief Commission, being

instrumental in securing the services of Mr. Hoover as the head of that great work.

During March the Rev. J. Kingsley Birge, of the International College, Smyrna, Turkey, is to be a member of the College faculty, and will lecture upon "Islam."

He comes to the College as Lecturer upon the Henry Dwight Porter Foundation. Dr. Birge is ranked as the highest American authority upon Islam, and among the first of the world. His presence here is keenly anticipated by many. The new semester has opened most hopefully, and the work of the College is going forward in its usual strong and masterful way. The Southland has just had a wonderfully copious rain, falling in such gentle fashion as to all soak into the ground which is in splendid condition with large promise for a bountiful crop. Oranges and lemons are being harvested as fast as the weather will permit, and a spirit of hopefulness is apparent everywhere, clouded only by the awful war conditions of the world.

W. C. MERRITT.

LESSONS IN ST. JOHN. (VIII).

"The Great Bell Before The Sermon".

Sir Robertson Nicoll once preached a sermon in which he took for his subject, "The weight which hangs on Jesus". It is one of those sentences which stay with us, even after we have forgotten the plan of the discourse.

This gospel of John is full of sublime assumptions, which in the mouth of the great Teacher is never egotism but true modesty.

"Without me ye can do nothing". And we respond,

"My hope is built on nothing else
Than Jesus' blood and righteousness"

Or better still.,

"Rock of ages cleft for me,
Let me hide myself in Thee."

"I am the way, the truth, and the life"; "The Life and the Light of the world". Or, more emphatic still, "I am", —without a predicate nominative. But with this clear consciousness of a world-wide mission for the salvation of men, we are reminded in our lesson (John VI, 5—14), that He is never unmindful of the passing wants of the body. He who taught us to pray, "Give us this day our daily bread", was not forgetful of the hunger of the great crowd, who had been so absorbed in the words of Him who spake as never man spake.

Instead of the rest he had sought, he had passed the most laborious day, of which we have any record. And now his heart goes out to the helpless throng who had eaten nothing. His meat was to do the will of the Father; but what was to become of an utterly helpless flock in the desert? He never cared to multiply miracles, but there were these destitute folk which must be fed; and he takes the responsibility upon himself. It was an occasion where He can hold the congregation for the sermon that is to follow on, "The Bread of Life".

We can name more than one reformer who in his zeal to further some great cause has neglected his own family at home. Like Socrates they have proved poor husbands; like some minsters we can recall, who in their entire absorption in work for their church, have made their children in after years complain that they hardly knew their own father. It is one of the marks of Luther's greatness, that with all his zeal for the reformation of the church, he exhibited a model, happy, family for the imitation of the German nation.

Jesus, who was all bountiful, was all wise. He was not in the ministry for a piece of bread nor dependent upon his disciples, as poor as himself. He saith unto Philip, "Where shall we buy bread that these may eat?" When he began to take an inventory of the commissariat that was to supply the needs of that great army, he found it absurdly meagre: "five barley loaves and two small fishes". "Bring them to me". "Make the men sit down in companies," was the word of command. He did not propose to feed a mob. The Master of Israel was a man of sympathy, but also of sense.

It would be folly to attempt to explain scientificaly the process of multiplication in the hands of Jesus, any more than we could tell how "the Father" by his providence calls together the various ingredients that make up the grain of the annual harvest; calls the sun, the moisture, the living force, that are all necessary in their thousand-fold co-operative agency to produce the waving harvest. Or how by the manipulation in the bake shop, there comes out such delicious loaves of bread.

Not to be forgotten was the appeal for heaven's blessing. Perhaps He uses the form of the common grace, pronounced always by the pious Jew to "Jehovah, the one God, who causes bread to come forth from the earth"—especially appropriate on this occasion.

What concerns us now is, that the miracle in the wilderness is perpetual, has been repeated ever since and will be repeated to the end of the world. Zinzendorf, when a child no older than the boy with the fishes, founded what he called, "the order of the grain of mustard seed", made up of his own school mates. The seed grew until it became a great tree, called, "The Moravian Brotherhood", whose leaves are for the healing of many nations.

It will be remembered that Abraham Lincoln sent a present of fifty dollars from his own purse to a native missionary on the Marquesas Islands, for saving the life of an American sailor whom the savages were about to murder. The missionary replied with many thanks in a letter. which Mr. Lincoln never received, as his own martyrdom came just before the letter reached Washington.

He writes: "As to this friendly act of mine in saving Mr. Whelan; a little seed came from your great land, brought by certain of your countrymen, and was planted in Hawaii. I brought the plant to these regions that the people might have the root of all that is good and true, which is love, the love of God and self and our neighbor."

We have an example nearer at hand, where a few dollars, hardly appreciable from our abundance, have saved the lives of many thousand of starving men and women in Belgium and Poland.

So the fragments from our tables in these days of extorbitant prices, under the blessing of God, would fully meet the wants of women that are crying for themselves and their children in the streets of our great cities.

As we study once more this miracle, which is also one of the most instructive parables, we must be profoundly impressed that the coming of the spiritual kingdom would bring about in itself the millennium of physical blessing The terrible ravages of war would be done away; the humble homes of the laboring man would never lack for food. My eye falls just now on a clever cartoon, that a secular newspaper gives us, of a man recently converted in the great revival. He is bringing to the bank for deposit half his monthly wages—something he had never thought of before.

The church makes this sixth chapter of John, the gospel reading for the third Sunday in Lent. It is world wide in its application. The seed must die, but it lives again, and it shall give nourishment for the whole world.

At this season shall we not turn away from our ab-

sorbing occupations, and put ourselves where we hear our Lord say, "Make the multitude sit down." The world is crying out for bred; what shall hinder us from putting ourselves into a receptive attitude and feeding on the living bread. There is something to be done as well. For many of us have been waiting indifferently all these many years. We will not plead that the mission is so great that we can do nothing in this hour of universal need. The Lord of the harvest will furnish the bread. He asks only that his disciples distribute it.

The command is, "Send forth laborers into the field"; and the harvest cannot be long delayed. The whole world will have a sufficiency; and great nations will join with the multitude in Decapolis: "Is not this the prophet that was to come into the world?" "Let us make Jesus our king."

San Diego, Cal.

THE STORY OF THE ALASKA DRY CAMPAIGN.

One of the surprises in the elections of last November was the voting of the liquor traffic out of Alaska. The Rev. Dr. John Parsons, pastor of the Federated Church at Nome, tells about it in The Pacific Christian Advocate of Portland. We give here his article in part:

"Alaska assuming to vote on the liquor issue was little more than a joke in some places. When told of the movement, one man replied, laughingly, "O Lord, what next!" And people seeing the liquor shipments to Alaska thought Alaskans had one great thirst.

Alaska schools have been supported by Alaska saloons, which gave the wets their slogan, "No Saloons, No Schools."

But Alaska is progressive, stands in the foremost files of time. One of the first acts of the first legislature, if not the first, was to grant the franchise to women of the territory. The second legislature authorized referendums on the saloon question, and the eight hour day movement in the ranks of labor. People of Alaska declared against the saloon, and in favor of a general eight hour law.

A dry Alaska includes territory equal in area to that of Oregon, Washington, alifornia, and Texas combined. It gives Rogue River to the Arctic ocean.

British Columbia voted dry a few months ago, and the wets won in Yukon territory by three votes. But Yukon territory does not reach the coast.

California brewers sensed the situation, and feared for Alaska. Credit to local dealers, it is said, was withdrawn, shipped into the country. Most of the papers sold their space to the brewers and spot cash demanded for liquor and ran long advertisements against prohibition. And when such papers spoke editorially it was in favor of the saloons. A few papers, however, declined such advertisements, and came out openly for the drys.

Great industrial concerns did not give their support to the wets, for the chief mining centers voted dry. Mr. Jafet Lindelberg, president of the Pioneer Mining Company, and chief employer of labor at Nome, announced himself in favor of a dry Alaska. Other such men throughout the territory seem to have taken the same view.

The Woman's Christian Temperance Union sent a lecturer through the territory, Mrs. Cornelia Templeton Hatcher, who did valiant service for prohibition. Organ of the liquor interests in interior Alaska attacked her bitterly, and caused the attack to be circulated in Nome the day she spoke here. For the wets it did more harm than good. As usual, it was one of the devil's mistakes.

Organized labor arrayed itself against the saloon power. A daily paper at Nome, owned and published by the Miners' Union, consistently supported the dry movement.

Natives of Alaska are permitted to vote under certain conditions, which, however, only a few can meet, and they voted dry. A native man once said to Dr. Sheldon Jackson, "We see no difference at all between killing men with whiskey and killing them with a gun." Whiskey has done bad work for the natives, and they seem to know it.

Two incidents helped the drys at Nome. One was the death of a minor after a prolonged spree. His friends came in from the mine to bury him, and found he had been put in the ground without ceremony. It looked like an effort to get him out of sight as quickly, and quietly, as possible. It kindled a feeling of indignation which found expression in the press.

The other incident occurred at the Northwestern just before she sailed. When passengers were bing lifted aboard from the lighter a drunken fellow fell off the platform, or gang-plank, and dragged a sober young man down with him. Fractured skulls were the result, and both died in a few days.Whiskey did it, and the people did not forget.

Saturday before election day there was a dog race at Nome, first of the season. Just when the people of Nome were lined up on both sides of the street, waiting for the race, a water wagon passed through the midst of them, loaded with boys and girls, waving flags, and representing ninteen dry states, which a lad, representing Alaska, was trying to get on. The dog race was forgotten, for the time being, in the greater race between the wets and the drys.

Display posters did effective work in making public sentiment; and many were attracted by a store window, filled with such clothing and groceries as could be bought in a year with the price of two drinks a day. Space for reading matter was bought in both city papers, and live stuff handed out on the great issue.

Headquarters for the drys was at the Federated Church, where all public meetings, with one exception, were held. For several Sunday before election day hardly any other subject was discussed, and Sunday before election a great rally of the drys was held there.

Rev. W. F. Baldwin, pastor of the Eskimo Church, was on the firing line from the beginning of the campaign. Success of the dry movement meant much to his people.

It is only fair to say that women of Nome were foremost in the campaign in this part of Alaska. Agitation, organization, and finance, were mainy in their hands and they were everywhere on election day.

Drinking men voted dry in order to remove the temptation out of their way; and some men walked twenty and thirty miles to vote Alaska dry. Duty was mixed with enthusiasm.

The drys were hopeful throughout the campaign, but the result surpassed their expectations.

FLOWER FOLKS.

Rev. E. D. Weage.

A few days ago I took some of my flower friends from the dust and darkness and, with them all around me, I fell to dreaming. As I looked into their faces they told me their story. There were hundreds of them and I could not tell you all they said but a bit here and there perhaps you will let me pass on.

They had come from many places. Some of them, like the Alpine Phlox, I had found snuggled close to the granite peaks on the edge of the snow. Some of them, like the Sand Verbena, never kney anything but the sand, sea, sun, and salt air. Others, like the Gentian, caught and held fast heaven's blue as they drank from the mountain springs.

Others came from the great sun-kissed plains. Their forms and colors were not the same. Their opportunities and needs and work were various. The Sun-flowers, that acre on acre, turned their glowing faces to the sunlight of the valley, could not grow on the mountain top. The feather fern, that lived in the spray, would die at the touch of snow or sun. It is worth much in this world to be just one's self and do one's own work.

It often happens, too, that the hardest circumstances hold unthought possibilities. The Wild Date and the Prickly Pear come from the dryest, stoniest soil. I do not know how they found their delicacy of tint and beauty of form, but they found them on the dry hill-side.

Among the most treasured of my friends was a singularly well preserved Snow Plant. It might have left its home but yesterday. Somehow I never find them in the dark shadows of the great forest that I do not stand with reverence and delight before a life that can bring such rich glory from the gloom. There is nothing to compare with it. The flaming red of the California Fuchsia, the glow of the Golden Poppy, and even the translucent whiteness of the great Poppy of the coast cannot approach it. It stands as the type of many a life that out of obscurity and poverty and pain has brought the richest glories.

What are they good for, all of them? Shame on us for the question. Have we forgotten Him who found delight in lilies and in sparrow? They pleased Him. Figuratively? Certainly. Anything that is worth much is figurative. And if God makes flowers to please himself, perhaps that is as much worth while as making them to please us. At any rate if you scowl at my friends they will not talk to you. But if you have ears to hear, perhaps they may tell you their life secret; that the White Violet that hides in the grass of the mountain meadow, the Baby Blue Eyes of the great valley, and the Verbena of the sand dunes, have each or them found their object and joy in life in pleasing Him.

Tulare, Cal.

THE DAY THAT IS COMING.

Come, hither, and hearken for a tae there is to tell,
Of the wonderful days a-coming when all shall be better than well....

For that which the worker winneth shall then be his indeed,
Nor shall half be reaped for nothing by him that sowed no seed....

Then all mine and all thine shall be ours and no more shall any man crave
For riches that serve for nothing but to fetter a friend for a slave.

And what wealth then shall be left, when none shall gather gold
To buy his friend in the market and pinch and pine the sold?

Nay, what save the lovely city and the little house on the hill,
And the wastes and the woodland beauty and the happy fields we till....

And the painter's hand of wonder and the marvelous fiddle-bow,
And the banded-choirs of music, all those that do and know.
For these shall be ours all men's, nor shall any lack a share
Of the toil and the gain of living in the days when the world grows fair.

—William Morris.

GAINS OF THE CHURCHES IN NINETEEN SIXTEEN.

The churches of the United States have not suffered financially from the European war and the increased cost of living, nor has their ordinary rate of growth been reduced the past year. They have given freely toward the millions of money sent to the war-afflicted populations of Europe and Asia, and yet maintained their own regular work, evangelistic, missionary, benevolent, and educational, with undiminished force. The Year Book of the Federal Council of the Churches of Christ in America for 1917, edited by Dr. H. K. Carroll, gives full statistics, showing that the religious bodies, Catholic, Protestant and Eastern Orthodox, had in 1916 an aggregate of over 40,000,000 communicants or members, crossing the forty million mark by about 17,000. The net increase of the year was 747,000, or 204,000 more than the increase for 1915. In 1890 the total religious strength was 20,618,000, so that in twenty-six years following the net increase has been 19,399,000 or 94 per cent, while the gain in the population of the country for the same period has been about 39,000,000 or 61 per cent. The churches therefore gained faster than the population.

Of the gains in 1916, about 216,000 were of the Roman Catholic and some 500,000 of the Protestant bodies. Among the latter, 136,000 are credited to the Methodist, 132,000 to the Baptist, and upward of 79,000 to the Presbyterian and Reformed group. The Episcopal Church had a gain of 27,000, and the Lutheran bodies of 20,000.

The thirty constituent bodies of the Federal Council report a total of 17,996,000 communicants, a gain in 1916 of about 254,000. Except for an extraordinary revision of the returns of the Disciples of Christ, causing an apparent loss of about 185,000, the gains of the Churches comprising the Federal Council would have been much larger.

The gain in 1916 in number of churches was small, only 117. In the previous year, however, there was a net loss. The smallness of the increase this year is due to decreases reported by several denominations and denominational groups. The Disciples of Christ sustain an apparent loss of 769 caused by faulty method of counting in previous years; the Methodist Episcopal Church loses 68, the Northern Baptists 33, the Northern Presbyterians 97, the Episcopalians 7. These and other losses reduce the considerable gains of the Roman Catholics, 199, the United Brethren, 70, the Lutheran Synodical Conference, 105, etc. It is quite probable that churches, particularly in the rural regions, are being closed or merged for the sake of economy and efficiency.

The gain in ministers is 2,643, which is nearly double that of 1915. The largest gain, 478, is reported by the Roman Catholic Church; the Baptists added 365, the Lutherans 159, and other bodies smaller numbers.

Dr. Carroll presents a new chapter, indicating the distribution of communicants and population of the chief world communions of Protestantism. The Anglican communion has an estimated population of 26,758,000 in the world, the Baptist of 21,000,000, the Congregationalist of 4,355,000, the Lutheran of 70,500,000, the Methodist of 32,418,000, and the Presbyterian and Reformed of 30,800,000. It is shown that the prevailing estimates of the strength of Protestantism are far too low, and that nearly,

if not quite 200,000,000 are Protestant members and adherents.

Returns for Sunday-schools in the United States for 1916 show a much larger aggregate of Sunday-school scholars than any previous report has given, and that the net increase in the last ten years is more than 6,300,000, with a gain of between 15,000 and 16,000 schools.

SOME RESOLVES.

"I will start anew this morning with a higher, fairer creed;
I will cease to stand complaining of my ruthless neighbor's greed;
I will cease to sit repining while my duty's call is clear;
I will waste no moment whining and my heart shall know no fear.
"I will look sometimes about me for the things that merit praise;
I will search for hidden beauties that elude the grumbler's gaze;
I will try to find contentment in the paths that I must tread;
I will cease to have resentment when another moves ahead.
"I will not be swayed by envy when my rival's strength is shown;
I will not deny his merit, but I'll strive to prove my own;
I will try to see the beauty spread before me, rain or shine—
I will cease to preach your duty and be more concerned with mine."

CHURCH STATISTICS FOR YEAR NINETEEN SIXTEEN.

DENOMINATIONS	Summary for 1916			Net Gains for 1916		
	Ministers	Churches	Communicants	Ministers	Churches	Communicants
Adventists (6 bodies)	1,501	2,794	112,054	268	52	5,707
Baptists (15 bodies)	43,911	57,734	6,534,132	365	101	131,879
Brethren (Dunkard) (4 bodies)	3,645	1,295	128,594	91	35	4,750
Brethren (Plymouth) (4 bodies)	.....	403	10,566	.....	.....	.....
Brethren (River) (3 bodies)	224	105	4,903	.....	.....	.....
Buddhists (2 bodies)	15	74	3,165	.....	.....	.....
Catholic Apostolic (2 bodies)	33	24	4,927	.....	.....	.....
Catholic (Eastern Orthodox) (7 bodies)	404	475	485,500	66	56	18,000
Catholic (Western) 3 bodies)	20,129	15,447	14,330,370	492	219	220,732
Christadelphians	.....	70	1,500	.....	.....	.....
Christians	1,066	1,360	106,159	*90	25	*2,329
Christian Catholic (Dowie)	35	17	5,865	.....	.....	.....
Christian Union	369	330	16,825	5	10	525
Church of Christ Scientist	2,998	1,499	85,096	170	85	.....
Churches of God (Winebrennarian)	434	484	28,033	6	*9	*617
Churches of the Living God (Colored) (3 bodies)	101	68	4,286	.....	.....	.....
Churches of the New Jerusalem (2 bodies)	140	150	9,772	*7	*1	59
Church Transcendent	2	3	148	.....	.....	4
Communistic Societies (2 bodies)	.....	13	1,989	.....	*9	*283
Congregationalists	5,974	6,106	790,488	*23	3	10,074
Disciples of Christ (2 bodies)	8,424	11,182	1,337,450	386	*769	44,053
Evangelical (2 bodies)	1,572	2,573	209,917	8	*28	4,662
Faith Associations (9 bodies)	241	146	9,572	.....	.....	.....
Free Christian Zion Church	20	15	1,835	.....	.....	.....
Friends (4 bodies)	1,379	964	119,371	*92	*34	*766
Friends of the Temple	3	3	376	.....	.....	.....
German Evangelical Protestant	59	66	34,704	.....	.....	.....
German Evangelical Synod	1,089	1,389	274,787	4	11	10,690
Jewish Congregations	1,084	1,769	143,000	.....	.....	.....
Latter-Day Saints (2 bodies)	4,260	1,713	415,000	125	33	18,000
Lutherans (21 bodies)	9,847	15,289	2,454,334	159	20	20,150
Scandinavian Evangelical (3 bodies)	663	577	62,900	34	*80	.....
Mennonites (12 bodies)	1,488	813	64,796	12	53	3,465
Methodists (16 bodies)	41,800	62,783	7,608,284	62	55	136,176
Moravians (2 bodies)	148	147	21,859	*1	.....	713
Nonsectarian Bible Faith Churches	50	204	6,396	.....	.....	.....
Pentecostal (2 bodies)	1,011	1,013	36,119	121	135	2,710
Presbyterians (12 bodies)	13,885	16,298	2,171,601	43	*86	67,562
Protestant Episcopal (2 bodies)	5,680	8,134	1,078,435	59	*7	26,739
Reformed (4 bodies)	2,223	2,803	514,543	68	26	11,941
Reformed Catholic	7	6	3,250	.....	.....	.....
Salvation Army	3,225	967	28,203	264	26	539
Schwenkfelders	6	6	1,072	.....	.....	29
Social Brethren	15	17	1,262	.....	.....	.....
Society for Ethical Culture	7	6	2,450	.....	.....	.....
Spiritualists	.....	1,500	200,000	.....	.....	.....
Theosophical Society	.....	174	5,861	.....	20	1,147
Unitarians	504	472	71,110	*8	3	568
United Brethren (2 bodies)	2,247	4,092	366,877	62	70	6,490
Universalists	662	865	58,300	6	102	3,300
Independent Congregations	267	879	48,673	.....	.....	.....
Grand Total in 1916	182,843	225,321	40,016,709	2,643	117	746,669
Grand Total in 1915	180,200	225,204	39,270,040	1,312	*289	542,962

*Decrease.

"A LOVING PROTEST."

Newberg, Oregon, Feb. 15, 1917.

My Dear Brother Ferrier:

The things that Sir Oliver Lodge, and Patience Worth and others of like mind speak, of which our Pacific tells us, can never be put under the head of true science, not because they may not be true, but because they may be the result of false spirits and not of the real. And this is the light in which the Word puts them, which does not deny them, but simply forbids us resorting to them, and then leaves the matter with our obedience.

Those who after that, seek after such things, simply class themselves as disobedient to the heavenly vision and Word, and we who have received Christ should point out the wrong and futility of their efforts. As I read this morning in Isaiah viii. 19 and on: "When they shall say unto you, Seek unto them that have familiar spirits and unto the wizards....should not a people seek unto their God? On behalf of the living should they seek unto the dead? To the law and to the testimony; if they speak not according to this Word, surely there is no morning for them."

I therefore believe, also from many other passages in the Word, that our Pacific does wrong in the sight of the Master, when it allows these pretensions to come in the fair name of science and invade the notice of our Christian journalism.

If you think best, and as one humble means of counteracting the wrong efforts of these so-called scientists, you may print any part or all of this loving protest. And if they say, many people are going this way, I think we may respond, Certainly, and in the latter days, we are told. this will be only one of many taking forms of reckless opposition to our loved Master, as we are shown in the last book of the Bible.

Cordially yours,

GEORGE H. LEE.

The foregoing claims to be a loving protest. That is exactly what it is. It comes from a dear friend of thirty years standing. We gladly give space to it, remarking however that our friend must have misread The Pacific. We have never expressed any belief in the Patience Worth phenomena nor in the Sir Oliver Lodge messages as coming from the spirit world. We set them forth as something marvelous; and that, they most certainly are; and as something calling for the most patient and careful inquiry on the part of scientific investigators. It was right there that Gladstone stood, and very many others like him—that the Society of Psychic Research was doing a great and much needed work.

Very many good and intelligent persons—Christians, if we are to judge by their fruits—believe that there have been messages from the spirit world. To the large majority there is nothing conclusive. But most people believe that the Patience Worth and other like phenomena point to wonderful disclosures at some future time as to man's physical and mental make-up.

We do not believe, as our friend seems to, that these things are of the devil.

But if we were to grant that false and evil spirits are at work we could then quote scripture alongside our friend: "Beloved, believe not every spirit, but try the spirits whether they be of God." So wrote the Beloved Disciple.

And further: We cannot escape from the thought that our friend, in quoting scripture as he has, has ranged himself alongside those persons in the past who quoted the Bible against the investigations of scientists who nevertheless went on with their investigations and brought forth discoveries in which all persons now rejoice.

There was a time when the use of chloroform in medical practice was objected to on scripture grounds.

We could no more readily use those verses in Isaiah against the investigators of psychic phenomena and other kind of world mysteries than we could use against astronomers the Bible texts once used so unreasonably against them.

And as to the last book of the Bible applying to things yet to come to pass, scholars differ as to that; and our understanding is that the best scholarship is decidely against it.

But—and finally—there is no man who by a protest could more readily cause the Editor of The Pacific to pause and think and reinvestigate than George H. Lee. A graduate of Williams College and Hartford Theological Seminary—scholarly, devout, he no doubt gives more study to the Bible in a month than the Editor does in a year. And if it be a fact that the 144,000 are to be gathered ere long, surely he will be one of that elect body!

LECTURES ON JAPANESE HISTORY AND LIFE ANNOUNCED BY YU AI KAI.

The purpose of Yu Ai Kai, a Woman's International Friendship Society, is to cultivate the sympathetic understanding of all women for each other the world over. The society was born of an earnest desire on the part of a few women to extend their aid after hearing from members of the Japanese Y. W. C. A. of San Francisco the need of assistance which the Japanese women among us require in working out their trying problems of adjustment to new and strange conditions of living.

The work of the society thus naturally turns first toward the women of Japan in our midst. Interest and cordiality between women of different lands depend on an intimate acquaintanceship and an exact knowledge which overcome misunderstood differences and break down unreasonable prejudices.

Along these two lines, those of intimate friendship and extended information, the society is accordingly working. Results most gratifying have followed the social gathering, which have made possible the presentation to each other of Japanese and American women; and prejudices, which existed from lacking or inaccurate information, have been displaced by happy surprises of mutual attraction and admiration.

To promote intelligent knowledge and serious study of Japanese history and life, Yu Ai Kai will present for five consecutive weeks a series of five lectures at the Hotel Oakland, Oakland, and the St. Francis Hotel, San Francisco.

Course of lectures in Oakland will begin Wednesday afternoon Feb. 28 and close on Wednesday March 28. In San Francisco the first lecture will be given Friday afternoon March 2 and the last lecture on Friday afternoon March 30. The time of each lecture will be 2.30 p. m. Admission to non-members will be by guest cards which may be procured from any of the officers of the society.

Following is the program:

Wednesday, February 28, Hotel Oakland
Friday, March 2, St. Francis Hotel

"Japan As It Was And is." Mr. Jiuji G. Kasai, A. M. Editor of the "Pacific Press."

Wednesday, March 7, Hotel Oakland
Friday, March 9, St. Francis Hotel

"The Evolution of Japanese Ideas." Mr. Yamoto Ichihashi, Ph.D., Department of History Stanford University.

Wednesday, March 14, Hotel Oakland
Friday, March 16, St. Francis Hotel

"American-Japanese Relations." Mr. Harvey Hugo Guy, Ph. D. Professor of History and Philosophy of Religion, Pacific School of Religion.

Wednesday, March 21, Hotel Oakland
Friday, March 23, St. Francis Hotel

"Japan and the New Internationalism." Dr. David Starr Jordan, Chancellor of Stanford University.

Wednesday, March 28, Hotel Oakland
Friday, March 30, St. Francis Hotel

"The Influence of Christianity on Japanese Life," Mr. Henry B. Schwartz, D.D. Department of English, College of the Pacific.

Officers.

President .....Mrs. Paul Raymond
1370 California Street, San Francisco
Vice-President .....Mrs. Dinsmore Alter
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Treasurer .....Mrs. C. C. McCown
1505 Euclid Avenue, Berkeley

SAN BERNARDINO JUBILEE.

The oldest and newest Congregational church in Southern California has recently held its Jubilee and dedicated a unique and beautiful place of worship. Februry 17, 1867, at the instigation of our Home Missionary Society, under the superintendency of Rev. J. H. Warren, there was formed the First Congrepational Church of San Bernardino, the first of its order south of Santa Cruz.

Important Dates.

July 11, 1866, in the employ of the Congregational Home Missionary Society, Rev. J. A. Johnson began preaching in the old Court House. November 11, 1866, the organization of the church was begun and was accomplished February 17, 1867. The charter members were: M. H. Crafts, Mrs. E. P. Robbins-Crafts, Mrs. Eliza Peacock, Mrs. Nancy Dixon, Joseph Rowell, Joseph Logsden, Martin Logsden, Mrs. Martha Rowland, Mrs. C. L. Douglas, Mrs. Anna Perdew.

May 7, 1876, the church building at Fifth and D Streets was dedicated free of debt. February 7, 1916, ground was broken for our new building. May 14, 1916, the corner stone was laid. October 1, 1916, the Sunday School rooms were used for the first time. December 3, 1916, the entire church occupied.

Our Pastors.

Following are the church's pastors with the year of beginning service:

J. A. Johnson '66, B. L. Crosby '67, Josiah Bates '70, F .R. Girard '73, I. W. Atherton '74, W. C. Stewart '74, J. T. Ford '75, C. H. Davis '83, J. D. Foster '84, E. B. Tuthill, and C. H. Davis stated supplies, E. C. Oakley '86, J. H. Jenkins '90, J. R. Knodell '93, J. . Rollins '97, W. L. Noyes '99, J. F. Davies '99, E. K. Holden '03, E. H. Price, '06, C. N. Queen '09, H. B. Mowbray '14.

The New Building.

The new building is a frank adaptation to modern needs of the old Franciscan Missions. One of these was built in 1810 about a mile distant from the site of the new edifice. The cost of the new building with furnishings was $31,000. At the dedication service Rev. H. H. Wikoff preached the inspiring sermon "Christ and the Sanctuary." At the close he asked for $3,000 and quickly there was a response of $3,139.

Rev. G. A. Rawson of Los Angeles gave $200 as a "nest egg" towards the much needed organ and this sum was increased by $167 from a number of others. The church's only debt will be to the Church Building Socety.

Others who participated in the Jubilee were the Revs. E. K. Holden, E. H. Price, R. B. Larkin, W. A. Parker, C. S. Nash, D. R. Tomlin, G. F Mathes, E R. Fuller, H C. Ide, Horace Porter, F. E. Dell.

A poem written for the occasion by Mrs. J. B. Brown was read by he author. A generation ago she and her husband were active in this field. Their two sons, Paul and Howard are the well known State Christian Endeavor officers. The only living charter member, Joseph Logsden of San Jacinto, was present. A valuable history of the Fifty Years was compiled by Miss Carrie Coddington.

Among those who accepted the invitation at the Housewarming were a Roman Catholic priest, A Christian Science Reader, a Mormon elder, a Jewish church officer, a Salvation Army captain, together with representatives of the religious bodies that usually fraternize with us.

The pastor, Rev. H. B. Mowbray, and all the congregation are happy in the possession of their spiritual heritage and the temple, adequate to make vital in its parish the religion of the Christ.

The Tercentenary aim of this church is: 400 efficient members; Miss Inez Crawford our Missionary in China; 500 in the Sunday School; all debts paid; The "Pilgrim Spirit" in our lives.

NOTES AND PERSONALS.

The Bay Association will meet with the Sunset Church, San Francisco on Tuesday,March the 13th.

At the meeting of the ministers next Monday in San Francisco Professor Stratton of the University of California will speak on "Some Recent Phases Of Pschology."

The Congregational Ministers' Wives' Club will meet at Park Church, Berkeley, on Tuesday, March the 6th. The church is on Fairview street, two blocks north and one west from the Alcatraz or south Berkeley station.

The reports in The Pacific of the recent series of sermons by the Rev. A. W. Palmer were so widely read and so acceptably received that we have asked him to furnish us reports of the new series started last Sunday on "The Passing and the Permanent in Religion." And the first appears this week.

Dr. Van Horn is giving in First Church, Oakland, a series of Sunday morning sermons on "The Modern Significance of Jesus." The aim is to help old and young in practical thinking about Religion. An evening series is on "Redemption—A Fact for Everyday Living." And how it touches the Home, the School, etc.

The Pacific School of Religion Earl Lectures for 1917 are being given now by Professor George Herbert Palmer of Harvard University. Place, First Congregational Church, Berkeley. Dates and subjects: Introduction, Monday,

February 26; Chaucer, Friday March 2; Spenser, Monday, March 5; Herbert, Friday, March 9; Pope, Monday, March 12; Wordsworth, Friday, March 16; Tennyson, Monday, March 19; Browning, Monday, March 26.

The Rev. Dr. Charles N. Queen who has had temporary charge of the United Brethren Church in Oakland, since last July, has had a hearty and unanimous call to the Congregational Church at Demorest, Georgia. Piedmont College, one of our Southern educational institutions, is located there, and this is the town and college church. Dr. Queen will be missed in California where he has worked earnestly and successfully for twenty years—at San Bernardino, Fresno, Los Angeles, and Calexico.

The Army and Navy Y. M. C. A. Building, San Francisco, will be dedicated Friday evening of this week. The building faces the bay, at 228 Embarcadero Street, and letters across one side at the top are especially noticeable as one looks in that direction, south, from the ferry building. Mr. W. T. Martin, a member of the North Congregational Church of Berkeley, is Secretary. We shall have an article ere long giving the readers of The Pacific information concerning the good work the Army and Navy Young Men's Christian Association in San Francisco is doing.

The Tri-City Labor Review for February 23 contained a fine picture of the Rev. Roy H. Campbell, pastor of Calvary Congregational Church, Oakland, recently elected Ministerial Delegate to the Central Labor Council, and the following item in connection therewith: "My father was a working man and labored before trade unions came into existence. My brothers are working men, and they are union men." So spoke Rev. R. H. Campbell, Monday evening, February 19th, when he was introduced by President Hart to the delegates assembled at the Central Labor Council. Brother Campbell also said many other things that went straight to the hearts of his hearers and, even more than his talk, his honest and manly appearance indicated the real man and well wisher for his brother. In his remarks he said that for a while he would sit by and listen. that he would inform himself on matters that interested the council and that when the time came he would then be glad to be a real delegate and take his part in the big and forever battle for the benefit of the people. Dr. Campbell's sitting with us will be of great value to both parties and we feel sure that our side of the question is in good hands when men such as he will tell our message to the world. Our hand, Dr. Campbell, we are with you."

RIVERSIDE.

Rev. Harry L. Burns of Oshkosh, Wisconsin, occupied the pulpit of First Church, morning and evening, last Sunday preaching two very able sermons to large congregations.

Dr. Porter who has been pastor of this church for the past 8 years has tendered his resignation which takes place Easter Sunday.

The committee on church supply have secured the services of Dr. Chas. Aked, (the world famed divine) to supply the pulpit until such time a regular pastor is called by the church.

Dr. Aked has been giving a series of lectures in the East which close April the first, and in his letter to the church committee he said he wished to return to Sunny California for the summer; as Mrs. Aked has been suffering from bronchitis and a change to a warmer climate he thought would be beneficial to her. During Dr. Aked's stay any candidate for the pastorate here will have the privilege of filling the pulpit.

Dr. Aked will preach his first sermon under the supply arrangement on Easter Sunday He will also take part in the Easter Sunday Sunrise services on Mt. Rubidoux.

E. D. H.

INLAND EMPIRE NOTES.

The Almira Church, Rev. J. Morgan Lewis, pastor, held its annual meeting last week. The treasurer reported all bills paid and balance in the treasury. Six members were added to the church during the past year, and harmony and good fellowship prevail. The ladies' auxiliary is in a flourishing condition, and has recently presented the church with a fine communion set. The services have been well attended, and the ministry of brother Lewis is highly appreciated. The matter of providing a parish house is considered with favor.

Two weeks of union services with the Methodist church resulted in creating a fine spirit of unity among the people of the two churches, and made a favorable impression upon the community.

The evangelistic services in and around Spokane are going on with good results, especially in deepening the religious life among the members of the churches. The meeting last week at the Pilgrim Church resulted in several conversions under the preaching of Dr. Harper. The meetings this week are held at Hillyard and Pasadena, and the writer has preached in both plces to attentive and responsive congregations. There are evidences of a deeper sense of God in the souls of men, of more conviction of sin and righteousness, and of the spirit of brotherhood and the sense of stewardship. More are praying, Jehovah revive thy work in the midst of the years.

The Goodwill Congregational church of Worley, Ida. was dedicated on Sunday Feb. 11, Dr. F. N. White, superintendent of Home Missions preached the dedicatory sermon. The work at this new town on the Milwaukee railroad was begun and developed by Rev. S. A. Waters.

Rev. J. Lincoln Ellis, has begun work at Plummer, Ida. He has been assisted by Evangelist Fawcette in a series of meetings which have proved helpful.

Despite the protest of practically all the prominent people of the town and the Missions Council, the Methodists continue their unholy competition and rebuild their church where it is not needed.

We regret the departure of Dr. White from our midst, who has accepted the field work of the A. M. A. with headquarters at Chicago. We have learned to appreciate and love him, and expected great things from him on this field. He has proved himself a prodigious and effective worker.

We welcome most heartily Dr. L. O. Baird, as conference superintendent, and believe that he will prove himself to be the right man in the right place. J. EDWARDS.

Spokane, Wash.

IDAHO.

Bonner's Ferry.

Since the coming of Rev. G. H. Wilbur to the pastorate of the Union Church, Bonner's Ferry, Nov. 1st, twenty-three members have been received into the church, ten on confession and thirteen by letter.

Th church is now in a position to go ahead and do a much needed work in this important county seat town. The people are beginning to realize that unity gives strength and are ready to support it liberally not only financially but

with their moral support as well. A representative morning congregation includes lawyers, bankers, two senators, an ex-pastor, principal of high school, many teachers, retired capitalists and people from various walks of life. The present membership is nearly a hundred.

There is a union aid of fifty-seven members, who are active and ready to co-operate in all the good work of the church.

The Sunday school enrollment is 163, with efficient teachers who are faithful and devoted. The church is now planning to assist in outside work in the outlying districts, in the work of the weak communities.

The Home

RIGHTS OR PRIVILEGES.

Many years ago a girl found herself suddenly denied a pleasure to which she had been looking forward for many weeks. The very morning of the excursion an unexpected relative "dropped in." The carriage, even by crowding, would not hold more than six, and some reason of necessity or courtesy made it impossible for any one to stay at home except the girl. The situation was evident from the first moment.

The girl looked around the group gathered for hasty and secret conference with stormy eyes.

"It isn't fair," she cried. "Every single one has been before except me. Because I'm the youngest, haven't I any right?"

A guest entered the room just in time to catch the angry outburst. Clearly he had stumbled upon a "scene," but it was too late to retreat. With the charm that never failed him, he turned to he girl.

"Ah, Miss Peggy, these 'rights!'" he exclaimed. "They are troublesome things, aren't they? How they do dog us all our lives! Really, the best thing I know about them is that, since they are our rights, we have the privilege of surrendering them for others." And then, after taking a book from the table, he left the room.

The girl stood still; she could not understand, but dimly she seemed to catch a glimpse of a wide country of beauty. When she came to herself her mother was speaking:

"If only I could give you my place, dear! But I can't stay when Cousin Betty has come. You—"

The girl spoke briefly. "I'll stay," she said.

The guest went his way a day or two later, and the girl never saw him again. But all her life after, the giving up of her right came to her as a privilege and not a burden.

ARE THE CHILDREN LISTENING?"

Conversation before children is one of the things in the average home that needs watching. Parents cannot be too careful of their conversation before the family's boys and girls, because when it interests them at all, it cannot fail to leave its mark.

Let the table provide a medium of conversation. It not only aids digestion to talk at meal times; table conversation is also a forceful if unconscious way of educating children. It is a better means than many others often relied on.

Make the Table the Center of Cheer.

Conversation before the children should above all else be cheerful. Cheerfulness is natural to children. If your conversation is cheerful, your own young folks will find delight in lingering at the table, and in listening to you while you talk; if it is otherwise, they will wish to excuse themselves from your company and to play among themselves.

Make the conversation wholesome, too. To do this, it is not necessary to preach to them all the time, nor to point out the moral of every story you tell. Let it be of such a nature that they themselves will draw wholesome lessons.

Avoid "Children Should Be Seen" Attitude.

Be sure that the conversation often includes the children. If their interests are not frequently spoken of, even to the details of their childish interests, they will eventually feel, and jutify, too, that they have been left out of their rightful place.

Seek out informing news topics and reserve mention of them till you are with the children, and let them have a share in the first telling of interesting news about things and people they know.

There are also some things to be studiously avoided in all conversation before children.

Let all reference to crime be avoided, unless it be to some event that has occurred within the hearing of the children. In the latter case, explain carefully the nature and the results of the crime. If it be a murder, show the sacredness of life. If it be a social sin, dwell on the beauty of purity.

Give Indications of True Life Values.

Avoid talking too much about money in the presence of children. A distorted idea of money's value and power may arise from carelessness in this regard. By all means do teach them the true value and power of money, but do it in a direct way, and do not depend on the general conversation for the instruction. Children go into life handicapped if they set out with the impression that money marks life's supreme values.

The interests of the family's neighbors is sure to creep into the conversation before the children. Take pains to form the habit of saying nothing but good of those who live near you. Otherwise, you may not only do the neighbor an injustice, but you may prejudice your children against them. A very potent, if less vital, consideration is the danger that they may repeat some of the conversation they overheard in a moment when you were off guard.

If your family has any secrets, do not discuss them before the children. Usually they are not able to discriminate in the values of household affairs, and they may reveal your plans before you are ready to announce them, or herald your secrets where you would not have them known.—Frank C. Ward, in The Continent.

KITCHEN-WIVES' GOWNS.

"Why do women choose such ugly colors for their kitchen aprons?" lamented an artistic young woman.

"Because those colors do not wash out," responded her practical friend.

"That's the melancholy part of it," was the sad reply. "Now, the girls at the art league wear long-sleeved pinafores of dark green or blue or golden brown, according to complexion, and they protect the gown just as well as a hideous brown check or a magenta nightmare. If a woman's got to spend half her life in the kitchen, why doesn't she put a little thought on what she wears there, instead of saving every penny and every stitch for her afternoon frock, and wearing any old thing in the morning?"

The practical one did not rise to the defense of her

magenta nightmare; she was too busy concocting an elaborate pickle, containing fifteen ingredients and requiring twenty days' intermittent attention.

"When I am married," continued the artistic one, "I shall wear the perkiest sweeping-caps I can devise, instead of doing my head up in a towel. My husband shall admire his kitchen-wife as much as his front-veranda-wife."

The pickler, roused by the reference to her headgear, responded tartly, "A kitchen-wife is known by her cooking and the skill with which she boils and broils and bastes and bakes is more important than the way she looks when she does it."

"A man's stomach is not the only way to his heart," protested the theorizer; "his eyes must be feasted also. Seersucker is cheap and practical; pink is my color; I shall wear pink seersucker frocks, and their becomingness will not cause my bread to sour nor my cake to fall."

For The Children.

ONE GOOD TURN AND ANOTHER.

For the fiftieth time, Jimmie Gordon counted the coins with a discouraged sigh. The total was always the same. Eleven pennies, eight dimes, four nickels; that made one dollar and eleven cents, and he must have two dollars. He fingered the pages of the Manual till he found the place. There was the demand, as plain and as uncompromising as ever. Before he could become a first-class scout he must "earn ad deposit at least two dollars in a public bank."

It looked pretty difficult, but Jimmie was not the sort of boy to give up without a struggle. If he had been, he never would have joined the Boy Scouts in the first place, and he certainly never would have passed the tests in swimming, signaling, first aid to the injured, cooking, map-making, learning about trees and plants, and the other requirements for advancement to the top rank.

"Well," he said, with a smile, "I guess I will have to get out and hustle for that eighty-nine cents I still need."

He tried as hard as he could, but no one in the village seemed to need the services of a small boy. He tried the men in their stores and offices, the women in their homes, and even the occasional "drummer" who stopped at the City Hotel; but none of them had anything for him to do. He began to find it harder and harder to obey the Scout law about being cheerful.

The Scoutmaster stopped him on the street one day, "I understand that Farmer Benton is looking for a boy to help him," he told Jimmie. "You know his place, out there on the shore of the lake?"

Jimmie nodded eagerly, and lost no time in finding the man. But when he presented himself a little later Farmer Benton, who was just as much a fisherman as he was a farmer, looked him over with disapproving eyes.

"I want a growed-up boy," he said, "a particularly smart boy. I know that you won't do, son."

There was no way for Jimmie to prove offhand that he was smart. Discouraged, he started his search for work all over again, trying so honestly to find what did not seem to exist just then that his mother finally took pity on him.

"If you will scour all my pots and pans this afternoon," she promised, "I will pay you enough to make up that two dollars."

Jimmie wanted to jump at the chance. He wanted to be made a first-class scout at the next meeting of the patrol, and he knew he could be if he brought along a bank book showing a balance of two dollars.

But he shook his head. "I will clean them for you, mother," he said, "but the job would not be worth much. I will just call it my good turn for to-day, and will not charge you a cent."

So for an hour or more that afternoon, out in the kitchen, he rubbed and polished till his arm ached. The pots and pans were cleaned and polished with Scourero, the favorite cleaner of the Gordon household. When they were shining and spotless, Jimmie looked about for something else to polish.

His father's fishing rod caught his eye. It was a beautiful rod, and Jimmie would rather have owned it than all of Farmer Benton's tackle. But just now, its reel and bands and tip were blackened with the first coating of rust, and he rubbed them till the were as clear and glossy as mirrors. As he stood back to admire the work, he happened to glance at the circular that had been wrapped about the can of cleaner.

"We invite suggestions for new uses to which our compound, Scourero, may be put," said one paragraph; and Jimmie read on eagerly, with some forlorn hope that the manufacturers might offer a dollar for each suggestion. But they did not. They merely stated that they would esteem it a great favor to hear from any patron.

Jimmie looked at the fishing pole. Its metal parts sparkled back at him like laughs, and he wondered if the cleaner had ever been used in that way before. He even went through the circular, sentence by sentence, to see. It appeared to be invaluable for cleaning almost everything in the alphabet, but he found no mention of the metal parts of a fishing pole.

"I would write them about it," he told himself, "if I thopught they would pay me. But why should I tell them what I have found out if they won't ? It"—

Then Jimmie smiled once more. Why not? It would be a good turn. It would make the manufacturers feel good to know they were pleasing some one, and it would put him in good humor for the rest of the day, too. So he sat down and scratched out a letter to the manufacturers.

On Tuesday of the next week he had an answer. It was from the president of the company, who wrote thanking him for the idea, and "trusting he would accept the little present that was being forwarded under separate cover." His suggestion, it seemed, had opened up a new field in the sporting-goods department.

The present proved to be a wonderful fishing rod, a jointed pole so much better than his father's that father immediately proposed a trade. But Jimmie caught the twinkle in his eye, and stubbornly refused to consider such a proposition.

The receipt of the gift created a mild sensation in the village, and on Friday The Weekly Argus printed a full account of the matter, not sparing Jimmie's modesty in any way. And then, to cap the climax, Farmer Benton, who was, as we have explained, just as much a fisherman as he was farmer, sent for him, reproached him for not telling before what a smart boy he was, and agreed to give him odd jobs about the place.

The next Saturday Jimmie begged for another chance at the tarnished pots and pans.

"You see," he explained, "if I had not offered to do them as my daily good turn I would not have seen the circular; and if I had not read it and written to the company about it as another good turn I would not have any fishing pole; and if I hadn't been given a fishing pole Farmer Benton wouldn't have thought I was smart enough to work for him. —Exchange.

GET A TRANSFER.

If you are on the Gloomy Line,
  Get a transfer.
If you're inclined to fret and pine,
  Get a transfer.
Get off the track of Doubt and Gloom,
Get on the Sunshine Train. There's room,
  Get a transfer.

If you are on the Worry Train,
  Get a transfer.
You must not stay there and complain,
  Get a transfer.
The Cheerful Cars are passing through,
And there's lots of room for you.
  Get a transfer.

If you are on the Grouchy Track,
Just take a Happy Special back.
  Get a transfer.
Jump on the train and pull the rope
That lands you at the station, Hope,
  Get a transfer.

For the dissatisfied man all life is unsatisfactory, and for one that is contented the world is full of comforts. For the cheerful man even the easterly wind is musical in the window crevices, and it makes solemn anthems for him in the woods.—William Mountford.

To sow seeds of charity among unbelievers is to prepare a sure harvest of faith.—Anon.

Four Routes East!

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OGDEN ROUTE: Across the Sierras and over the Great Salt Lake Cut-off. To Chicago via Ogden and Omaha; also to St. Louis via Ogden, Denver and Kansas City.

SHASTA ROUTE: Skirting majestic Mount Shasta and crossing the Siskiyous. To Portland, Tacoma and Seattle.

EL PASO ROUTE: The "Golden State Route" through the Southwest. To Chicago and St. Louis via Los Angeles, Tucson, El Paso, and Kansas City.

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Not broken wills, not crucified wills, but consecrated wills, does He seek to pour his will through.—Samuel Longfellow.

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